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and Deacons—"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons, which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." And further, that the ministerial office is regarded by the Church of England as invested with divine authority appears from her 26th Article, wherein it is said, "Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the administration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God and in receiving of the sacraments."

#### § 4. COMPARISON OF BELLARMINE'S DEFINITION OF "THE CHURCH" WITH THAT GIVEN BY THE ENGLISH REFORMERS.

We have seen (§ 2) that, according to the Roman Catechism and Cardinal Bellarmine, the notion of the militant or visible Church includes the following essential parts:—1°, a *society* ("cœtus") of men; 2°, a profession of the same Christian faith; 3°, a participation ("communio") of the same sacraments; 4°, the government of lawful pastors; 5°, the *Headship of the Bishop of Rome* as Christ's vicar on earth.

We have also seen (§ 3) that, according to the Church of England, the essentials of the visible Church are—1°, a *society* (cœtus); 2°, of believers (fidelium); 3°, the preaching of the pure word; 4°, the administration of the sacrament; 5°, as implied in the last two, a *lawful ministry*. The headship of the Bishop of Rome over the universal Church, with all the consequences involved in it, the Church of England ignores and rejects.

Let us now proceed to compare these two definitions, with the view of more particularly ascertaining their points of agreement and disagreement. First, then, the Church of England agrees with the Church of Rome, in this, that

#### § 5. THE VISIBLE CHURCH IS A DIVINELY INSTITUTED SOCIETY.

The religion which Jesus Christ came into the world to promulgate and establish was designed by Him to be a *social* religion. It was not to be a mere revelation of truths to be received and rules to be observed by each individual believer; not a mere system of doctrines and precepts for the instruction and guidance of each separate Christian, independently of others, and in which his agreement or co-operation with any others would be a matter of mere accident or choice. No; the members of Christ's Church were to constitute a *society*, strictly so called; an organized aggregate, the individual constituents of which were to be intimately united together and mutually dependent on each other.

The social character of our religion is a matter of the utmost importance, both in itself and in its consequences. It might, perhaps, be expected beforehand that in a case like that of the salvation of the soul, fraught with results of such incalculable moment to the *personal* well-being of each individual, one man should be wholly independent of another. And, in one point of view, this expectation is realized in fact. The true, internal life of the believer is "hid with Christ in God;" and the exercises of it, repentance, faith, and love to God, are matters strictly personal. In reference to these, nothing can intervene between the individual spirit of man and his Maker. But whilst this is true, and never to be lost sight of, it is equally true that there are other respects in which, by God's own ordinance, the religious state and well-being of one man is dependent on his fellow-men. This dependence arises necessarily out of the very conditions of man's existence in the world, and the relations, natural and civil, which, by the arrangements of God's providence, subsist between the individual and the community to which he belongs. The conditions under which we are born, and brought up, and live, and are connected together, as parent and child, young and old, ignorant and educated, teacher and taught, rich and poor, weak and powerful, ruler and subject,—all springing from the will of God, and, so, His appointment,—compel us, whether we will or no, to be mutually dependent on each other. Christianity does not set aside or disturb these relations. It pre-supposes and acts through means of them. Consequently, the mutual dependence which characterizes man's natural life must affect his religious life and spiritual interests also. And so far from this being, on the whole, detrimental to the cause of religion, or injurious to the spiritual welfare of mankind, the whole analogy of God's natural government of the world leads us to expect the very contrary result. We know, as a matter of fact, that it is only in a *social* state that man's faculties, moral and intellectual, attain any high degree of expansion and improvement, and that just in proportion as a community becomes more civilized and rises higher in the scale of intelligence, its members become more closely connected together, not merely by common laws

and institutions, but by the invisible bonds of mutual interdependence and co-operation. Judging, then, from what we know of the actual constitution of man, and of the conditions necessary for his moral and intellectual development, we should expect that a similar method should be adopted by God in regard to his religious state and spiritual culture. As social combination and dependence are essential to the one, we should expect them to be so in the case of the other. And we should deem it highly unlikely that when men were brought by the Christian revelation into a new relation towards God, and made partakers of the spiritual life of which Christ is the source, the natural relations which bind them to each other should be dissolved or disowned, so that there should be true religion in the world, without an instituted Christian society, individual members of Christ's mystical body, but no visible community.

#### § 6. IMPORTANT CONSEQUENCES RESULTING FROM THE SOCIAL CHARACTER OF THE CHURCH, ESPECIALLY AS REGARDS HER OFFICES OF PRESERVING AND TEACHING DIVINE TRUTH.

The view above presented of the nature of the Church—a view in which most Protestants concur—as a *social* institution, founded by Christ himself, in order to the establishment and perpetual maintenance of His religion in the world, involves many considerations of great importance, both in themselves and as bearing on the controversy between us and the Church of Rome. We shall conclude the present article with a brief notice of the functions which the Church exercises in reference to revealed truth. In this respect she is charged with a two-fold office, viz., to *PRESERVE the truth in its genuine integrity*, and to *TEACH it without addition, diminution, or corruption*.

First, then, we Protestants hold, in common with Christians of all ages, that the Church is the Depositary of the Oracles of God. As the old Testament Scriptures were committed to the keeping of the Jewish Church, so is the whole Bible—the New and Old Testament—confided to the care of the Christian Church. The 20th Article of the Church of England declares that "the Church is a witness and a keeper of Holy Writ." It is mainly with reference to this high trust that St. Paul designates the Church as "the pillar and ground of the Truth" (1 Tim., 3 15). It is her office to testify that the various Books contained in the Sacred Volume have proceeded from the apostolic times; that they have been preserved in their essential integrity; and that they have been from the earliest age regarded as divinely inspired documents. The individual Christian receives the Bible from the universal Church, and it is on her testimony that he believes, at least in the first instance, that it contains the genuine Word of God, and nothing else. It is true that the testimony which she furnishes to this fact is not, and from the very nature of the case cannot be, absolutely infallible, as the Church of Rome vainly asserts. But the strength of the testimony is so overpowering, it certainly is so great, that no rational man, capable of estimating the nature of evidence, can seriously question it. The individual believer, accordingly, receives the canon of Scripture at the hands of the divinely instituted community—the Church—whose office and function is to attest and deliver it. Her testimony to the *inspiration* of the sacred Books he also accepts, in the first instance, as true. It is his *initial* motive, but neither his sole nor ultimate one. He examines the contents of the sacred Volume for himself. He finds that the most profound and important subjects relating to God and to His dealings with man are there treated with a depth, a majesty, a simplicity, far transcending the noblest speculation of human philosophy. The more he examines, so much the more does he perceive the sublimity of the doctrine, the wisdom and purity of the moral precepts, and the wonderful harmony of all the various parts. He casts his eye back upon the history of the Church, and he discovers a series of providential interferences, all tending to preserve, protect, and diffuse the sacred Volume. He considers the results produced upon mankind by that volume; and he finds further evidence of its divine origin. The political, social, and moral improvement of the world he finds indissolubly connected with the doctrines and precepts contained in the Scriptures. And the conclusion is irresistibly pressed upon him that the Bible which the Church puts into his hand is indeed what she testifieth it to be, the Word of God.

But it is the office of the Church not only to *preserve* the revealed truth of God, but also to *communicate and teach* it. This she does by the instrumentality of her divinely instituted ministry and of the various subordinate agencies supplied by her social constitution. Parents, friends, teachers, all perform their respective parts in this great work. Creeds, formularies, catechisms, sermons, all derived from, embodying, and expounding the truths contained in the sacred volume, are the *subsidiary* aids and channels by which the truths of religion are conveyed to the various members of the flock, according to their several needs and capacities; the Bible itself being, all the time, the grand source from which all religious instruction is derived, and the single touchstone to which it is all referred. Thus the Church, taking the word in its proper sense, as denoting the whole body of the faithful, is instrumental in communicating and teaching divine truth; and to do so is an essential part of her constitution and mission.

There is no point on which the principles of Protestants are more misrepresented by the advocates of the Church of Rome than on this. Nothing is more common than to find controversialists of her communion<sup>a</sup> asserting that, according to Protestant principles, "the Church intervenes in no way whatsoever between the Saviour and the individual believer;" that "God alone teaches the Christian directly, and by an operation exclusively internal;" that it is by the reading of the Scriptures that persons are, ordinarily, first brought to the knowledge of the truths of religion;" and that "to a consistent Protestant, the Bible alone, as studied by himself and interpreted by his own unassisted judgment, is the exclusive source from which his religion must be derived." From such unfounded assumptions they easily deduce a train of absurd consequences. They triumphantly ask, How, then, are children and unlettered persons brought to the knowledge of religion? How was Christianity made known before the books of the New Testament were written? How was it subsequently propagated, before the invention of the art of printing, when the manuscript copies of the Scriptures were few, and written in languages unknown to the great majority of the world? Can it be now successfully propagated among the heathen by merely sending to them copies of the Bible translated into their respective tongues? If so, why the costly apparatus of missionaries, schools, and so forth? All such questions as these, which are, as we said, triumphantly paraded in every Romish controversial book and pamphlet, are put aside by the simple answer that they do not concern us. The difficulties and absurdities involved in them result from principles which we do not hold in fact, and which we are not bound, as consistent Protestants, to maintain. For, whilst we differ from Romanists in many essential points relating to the proper functions of the Church in the application of Christ's saving work to the individual believer, we do assert, as fully as they, its importance and necessity as an *instituted method of education and channel of instruction*. That the Church should *teach* religion, we hold to be important for all and indispensable for some. The young and the unlearned *must* be taught. Those who are neither children nor illiterate may, and generally do, require *guidance* in the study of God's word, to preserve them from hasty judgments, rash inferences, idle speculations, and partial views of truth. It is not, then, in the sense of excluding all human teaching and all external aid that we assert the great principle that the Bible, and the Bible alone, is the source of the religion of Protestants; for this would be to forget the very conditions of our being; to suppose that God has appointed a mode of acquiring a knowledge of religious truth totally different from that in which we have become acquainted with every other kind of truth; and, lastly, to ignore the very existence of that institution,—the visible Church,—which Christ himself founded. No! The meaning of the principle in question is this—and it constitutes, when so understood, the grand fundamental difference between us and the Church of Rome—that "*Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.*"

These are the words of the 6th Article of the Church of England. They *exclude* tradition from the Rule of Faith, and declare that in the Bible, and in it alone, all the *essential* truths of religion are to be found.

(To be continued.)

#### ANCIENT LITURGIES—No. I.

THE SERVICE OF THE HOLY COMMUNION IN THE LITURGY IN THE CONSTITUTIONS ATTRIBUTED TO THE APOSTLES. —Book viii., c. 12.<sup>a</sup>

[For the previous form of celebration, and for the antiquity of this Liturgy, see our answer to the letter of "Enquirer and Co.," in this number.]

AFTER the preceding prayers, which do not belong to the communion service, ended,

Let the Deacon immediately say—"Let none of the catechumens stay; none of the hearers; none of the unbelievers; none of the heterodox. Ye who have prayed the first prayer, go out.<sup>b</sup> Ye mothers, take out your little children. Let no one in emity stay; no one in hypocrisy. Let us stand upright before the Lord, in fear and trembling, to make our offering."

This being done, let the Deacons bring the gifts to the Bishop at the altar, and let the Presbyters stand at his right and left, as disciples stand by their teacher. And let two Deacons on either side of the altar hold a fly-flap<sup>c</sup> of thin membranes, or peacock's wings, or of linen, and drive away the small flying creatures, lest they fall into the cup.

<sup>a</sup> E.g., Möhler, in his "Symbolik," and Cardinal Wiseman in his "L. cures."

<sup>b</sup> We have carefully translated this Liturgy from the original Greek in Labbe and Coss. Con. Gen. vol. i., col. 473, &c. The Latin translation there given is barbarous, and sometimes unfaithful. It is impossible for us to find room for the original Greek. Our readers will, perhaps, put no fiduciam in our translations by this time; especially, when they reflect how many would be glad to find an opportunity of correcting us. We undertake to publish any corrections of this translation which may be sent to us.

<sup>c</sup> These classes of persons were admitted to the other prayers and services, but not to the communion.

<sup>d</sup> In Eastern countries this was necessary, from the multitude of flying insects.

Then let the Bishop, having prayed by himself, with the Priests, clothed in a white garment, standing before the altar, having made the sign of the cross with his hand on his forehead, say:—

"The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost be with you all."

And let all with one voice answer, "And with thy spirit."

And then the Bishop—"Lift up your mind."

Let all answer, "We have them all lift up to the Lord."

The Bishop—"Let us give thanks to the Lord."

All—"It is meet and right."

Let the Bishop say—

"It is truly meet and right to praise Thee, the true God, before all things; Thee who hast been from eternity before the world was made, from whom the whole family in heaven and earth is named;<sup>a</sup> Thee, the alone ungetten, without beginning, without king, without lord," &c.

[The prayer proceeds to praise God for all his works and all his goodness, in strains we would gladly make room for in full; but its length obliges us to omit parts of this and the following prayer, but giving such extracts as will show the nature and substance of the whole.]

"O God and Father of thine only-begotten Son, who by Him before all hast made the cherubim and seraphim, the worlds and the hosts, the powers and authorities, principalities and thrones, archangels and angels, and who after all these things hast made by Him this world which is seen, and all things in it; for Thou art He who buildest the heavens like a vault, and spreadest it out like a curtain,<sup>b</sup> and founded the earth upon nothing, by Thy will alone; who hast formed the firmament and prepared the night and the day; who hast brought the light out of Thy treasures, and who hast brought darkness for a covering of the light, for the rest of all living that move on the earth; who hast placed the sun in the heavens to rule the day, and the moon to rule the night,<sup>c</sup> and hast inscribed the choir of stars in the heavens to the praise of Thy majesty; who hast made water for drink and for purification, and vital air to breathe, and to return a voice from the tongue that strikes it, . . . who hast crowned the earth with herbage, and decorated it with flowers, and enriched it with grain."

[The creation, the fall of man, the promise of life, and other chief dealings of God, are then made the subject of praise; all taken from what God has told us in His holy word. This prayer ends thus:—]

"Glory to Thee for all these things, O Lord Almighty! Innumerable companies of angels worship Thee; of archangels, of thrones, and dominations; of powers and of eternal hosts; the cherubim and winged seraphim who cover their feet with two wings and their heads with two, and fly with two, saying, with thousand thousand of archangels, myriad myriad angels, without ceasing, without silence, crying, and let all the people say it together—Holy, holy, holy, Lord of Sabaoth, heaven and earth are full of His glory, blessed for ever and ever. Amen."

And then let the Bishop say—

"For Thou, truly, art holy and all holy, high and exalted above all for ever. And holy is thine only-begotten Son, our Lord and God, Jesus Christ; who . . . did not despise the ruined race of man, but when, after the law of nature given, and the law of precepts, and reproofs of the prophets, and guardianship of angels,<sup>d</sup> they had broken the law of nature, with that which was given, and lost remembrance of the Flood, and the burning, and the plagues of Egypt, and the destruction of the Philistines; when all were now about to perish, He, the Creator of man, was pleased in Thy counsel to become man; the Legislator to become subject to the law; the High Priest to become the victim; the Shepherd a sheep; and He appeased Thee, his God and Father, and reconciled Thee to the world. And He, the Word of God, the beloved Son, delivered all from impending wrath, being made of a virgin, made in the flesh; God the Word, the beloved Son, the first begotten of every creature, was made of the seed of David, and of Abraham, and of the tribe of Judah, according to the prophecies spoken beforehand concerning Him; and He who forms by Himself all who are born was made in the womb of the Virgin; and He who was without flesh was made flesh; He who was begotten before all time was made in time . . . He made known Thy name to those who knew it not; He dispelled ignorance and rekindled piety; He accomplished Thy will, the work which Thou gavest Him to do He fulfilled."

[After mention of His death, this prayer proceeds:—]

"And the Judge was judged and the Saviour condemned. He was fixed to the cross, who could not suffer, and dead, who by nature was immortal; the Author of life was committed to the tomb, that he might loose from suffering and

bring forth from death those for whom He came, and break the bonds of Satan and deliver man from his deceit. And He rose from the dead the third day, and having tarried with His disciples for forty days,<sup>e</sup> He was taken up into heaven, and sat at Thy right hand,<sup>f</sup> who art His Father and His God. Wherefore, mindful of those things which for us He bore, we give Thee thanks, Almighty God, not as much as we owe, but as we can; and His institution we fulfil.<sup>g</sup> For in the same night in which He was betrayed, when He had taken bread in His holy and blameless hands, and lifted up His eyes to Thee, His God and Father, and having broken it, He gave to His disciples, saying, This is the mystery of the new testament; take of it, eat, this is my body, which is broken for many for the remission of sins. In like manner the cup also, after He had mixed it with wine and water, and had consecrated it, He gave to them, saying, Drink ye all of it: this is my blood, which is shed for many for the remission of sins. This do for a remembrance of Me; for as often as ye eat this bread and drink this cup, ye show forth my death till I come."<sup>h</sup>

"Wherefore, mindful of His sufferings and death, and His resurrection from the dead, and His ascent into heaven, and of His second coming hereafter, when He shall come with glory and power to judge the living and the dead, and to render to each according to his works, we offer to Thee, O King and God, according to His appointment, THIS BREAD AND THIS CUP," giving thanks to Thee through Him for that Thou hast counted us worthy to stand before Thee and to execute this priestly office to Thee; and we beseech Thee that Thou, O God, who needest nothing, wouldst graciously look upon these gifts laid before Thee, and be well pleased in them, to the honour of thy Christ; and send upon this sacrifice thine Holy Spirit, the witness of the sufferings of the Lord Jesus, so that Thou wouldst show forth<sup>i</sup> this bread the Body of thy Christ, and this cup the Blood of thy Christ, so that those who participate of it may be strengthened towards piety; may obtain remission of their sins; may be delivered from the devil and his deceit; may be filled with the Holy Spirit; may become worthy of thy Christ; may obtain eternal life, Thou being reconciled to them, O Lord Almighty.

"We entreat Thee further, O Lord Almighty, for thy holy Church throughout the world, which Thou hast purchased with the precious blood of thy Christ,<sup>j</sup> that Thou wouldst guard it unshaken and undisturbed to the end of the world; and we pray for the whole episcopate, rightly dividing the word of truth.<sup>k</sup> We entreat Thee further for the nothingness of me who make this offering to Thee, and for the whole presbytery; for the deacons and all the clergy, that Thou wilt make them all wise, and fill them with thy Holy Spirit. We further pray Thee, O Lord, for the king, and for all who are in authority,<sup>l</sup> and for all the army, that they may preserve peace in our affairs; that, living in peace and concord all the time of our lives, we may glorify Thee, through Jesus Christ, our hope."

"We further offer to Thee for all Thy saints from the beginning, who were well-pleasing to Thee, patriarchs, prophets, just men,<sup>m</sup> Apostles, martyrs, confessors, bishops, presbyters, deacons, sub-deacons, readers, singers, virgins, widows, laics, and all of whom Thou Thyself knowest the name."

"We further offer to Thee for this people, that Thou wouldst show it forth a Royal Priesthood,<sup>n</sup> to the praise of Thy Christ, a holy people; for those in virginity and chastity; for the widows of the Church; for those in chaste wedlock, and labouring of child; for the infants of Thy people; that Thou wilt make none of ours a cast-away."

"We further entreat Thee for this city, and those that dwell therein; for the sick; for those in bitter slavery; for those in exile; for the proscribed; for those that travel by land or water; that Thou wouldst be the helper, defender, and protector of all. We pray Thee further for those that hate us and persecute us for Thy name sake; for those that are out of the way and wandering, that Thou wouldst turn them to good, and mitigate their rage. We further entreat Thee for the catechumens of the Church; for those who are vexed by a strange spirit;<sup>o</sup> for those of our brethren under penance,<sup>p</sup> that Thou wouldst perfect those in the faith, and cleanse the other from the working of the evil one, and receive their repentance and pardon them and us our sins."

"We further offer to Thee for the seasonableness of the

<sup>a</sup> Acts 1, 3.

<sup>b</sup> Mark 16, 19.

<sup>c</sup> What follows is still the form of consecration in the Church of England and Ireland.

<sup>d</sup> Luke 22, Matt. 28, 1 Cor. 11.

<sup>e</sup> Observe, it is called *Bread after consecration*; and it is bread which is offered, not the Body of Christ.

<sup>f</sup> The Greek word is ἀποφύνη, from ἀποφύνηω to show forth, or make manifest, or declare. The word does not express a change of one substance into another, and, therefore, cannot mean transubstantiation; and the bread is here expressly called "*bread*" after consecration.

<sup>g</sup> Acts 20, 28.

<sup>h</sup> 1 Tim. 2, 15.

<sup>i</sup> 1 Tim. 2, 2.

<sup>j</sup> That is, those who confessed Christ before men.

<sup>k</sup> It is clear that this was not intended for an expiation of sins yet unforgiven, and that it had no reference to Purgatory. The Apostles and martyrs were never supposed to be in a place of punishment. It was a simple offering of thanksgiving for what God had already accomplished in the salvation of man.

<sup>l</sup> Peter, 2-9.

<sup>m</sup> The word "spirit" is not in the Greek, but some word must be understood, as in the Bishops concluding prayer below.

<sup>n</sup> I.e., the public penance then practised.

weather, and the abundance of fruits, that, partaking of Thy good things without want, we may praise Thee without ceasing, who givest food to all flesh.

"We further pray to Thee for those who are absent with reasonable cause, that Thou wouldst preserve us all in piety, and gather us together, unchangeable, unblameable, unproveable, in the kingdom of Thy Christ, the God of all sentient and intelligent nature, and our King. That to Thee be all glory, veneration, and thanksgiving, honour and worship, to the Father, and to the Son, and to the Holy Ghost, now and for ever, and for infinite and eternal ages."

And let all the people answer, *Amen*.

And let the Bishop say, "The peace of God be with you all."

And let all the people answer, "And with thy spirit."

And let the Deacon proclaim again—"Again and again let us beseech God, through His Christ, concerning the gift brought before the Lord God; that the good God would receive it *through the mediation of His Christ upon His heavenly altar*, for an odour of sweet savour;<sup>q</sup> and let us pray for this church and people; let us pray for all the Episcopate, all the Presbytery, for all the diaconate and ministry in the Church; for the whole fulness of the Church, that the Lord will keep and preserve all; let us pray for kings and those that are in authority, that they may preserve our affairs in peace; that, leading a quiet and peaceable life, we may pass our time in all godliness and honesty. Let us call to mind the holy martyrs, that we may be counted worthy to be partakers of their conflict. Let us pray for those who have rested in the faith.<sup>r</sup> Let us pray for the seasonableness of the weather, and the perfection of fruits; for those recently baptized, that they may be confirmed in the faith, that all may mutually exhort each other.<sup>s</sup> Raise us up, O God, in Thy grace, and rising up let us give up ourselves to God, through His Christ."

And let the Bishop say:—

"O great and renowned God, great in counsel and mighty in work, God and Father of Thy holy Son Jesus, our Saviour, look upon us, and on this Thy flock, which Thou has chosen through Him to the glory of Thy name; and sanctifying us in body and soul, grant that we, being cleansed from all filthiness of the flesh and spirit,<sup>t</sup> may obtain the good things set before us, and that Thou wilt judge none of us unworthy, but be our helper, protector, and defender, through Thy Christ, with whom to Thee be glory, honour, praise, doxology, and thanksgiving, and to the Holy Ghost, for ever. Amen."

And after this let all say, Amen.

Let the Deacon say, "Let us attend."

And let the Bishop address the people thus:—

"Holy things to holy persons."

And let the people reply:—

"One is holy, one Lord, one Christ Jesus, to the glory of God the Father, blessed for ever, Amen. Glory to God in the Highest, and on earth, peace, good will to men.<sup>u</sup> Hosanna to the Son of David. Blessed is He who cometh in the name of the Lord, God and Lord, and has appeared to us; Hosanna is the Highest."<sup>v</sup>

After this let the Bishop receive, then the presbyters, and the deacons, and the sub-deacons, and the readers, and the singers, and the ascetics, and among the women the deaconesses, and the virgins, and the widows; then the children, and then all the people in order, with reverence and devotion, without tumult, and let the Bishop give the oblation, saying, "The Body of Christ." And let him that receiveth say, Amen. And let the Deacon hold the cup, and giving it let him say, "The Blood of Christ, the Cup of Life." And let him who drinks say, Amen.<sup>w</sup> And let the 33rd Psalm be said while all the rest are receiving; and when all the men and the women have received, let the Deacon, taking what remains, carry it into the sacristy. And when he who sings has ceased, let the Deacon say:—

"Having received the precious Body and the precious Blood of Christ, let us give thanks to Him who hath counted us worthy to partake of His holy Mysteries, and

<sup>q</sup> We have pointed out above that the *Bread* is the offering in this service. Here we find that it is offered *through the mediation of Christ*. This proves that Christ Himself is *not* the offering intended in this service: for that offering could need no mediation to make it acceptable. And here, too, we see that the altar of this offering is in heaven, and not upon earth like the altar of the Mass. The mention of the "heavenly altar" here is a plain allusion to Revelation (Apocalypse) ch. 8, v. 3.—"And another angel came and stood before the altar, having a golden censer; and there were given to him much incense, that he should offer of the prayers of all saints, upon the golden altar which is before the Throne of God." The "offering" intended in this service is, therefore, the same in nature with the "Sacrifice of praise and thanksgiving" in the Communion Service of the Church of England and Ireland—it is *not* the same as the Sacrifice of the Mass.

<sup>r</sup> We object to the prayers for the dead in the Church of Rome, that those prayers have no promise from God to rely on, but are opposed to what God has revealed. But we never objected to prayer for the fulfilment of any promise which God has made. "Them that sleep in Jesus will God bring with Him." We may call upon Him to hasten the time, and accomplish His Word. The prayer of this Liturgy is for those who "rest in the faith," not for those who suffer in Purgatory.

<sup>s</sup> Hebrews 10, 25.

<sup>t</sup> 2 Cor. 7, 1.

<sup>u</sup> Luke 2, 14.

<sup>v</sup> Matthew 21, 9.

<sup>w</sup> It is evident that the laity received the cup, as well as the bread.

<sup>a</sup> Eph. 3, 15.

<sup>b</sup> Psalm 103, 2.

<sup>c</sup> Gen. 1, 16.

<sup>d</sup> Heb. 1, 14. Acts 7, 53.

<sup>e</sup> John 17, 4. Col. 1, 15.

<sup>f</sup> From this onward we give the service in full without any omission. We have been careful to show the nature of the parts we have been obliged to omit in this and the foregoing prayer. We have been particularly careful to give the only mention of the Blessed Virgin which appears in this Liturgy. All the directions in the Liturgy for ceremonies, and for the ministrations of the bishop and deacons, are given in full and exactly.

let us beseech Him that it may be to us not for judgment, but for salvation, to the profit of soul and body, to the preserving of piety, to the remission of sins, to the life of the world to come. Let us arise in the grace of Christ, and let us give up ourselves to God, the only unbegotten God, and to His Christ."

And the Bishop gives thanks:—

"O Lord God Almighty, Father of thy Christ, the blessed Son, who hearest those who call upon Thee with sincerity, who understandest the requests of those that speak not, we give Thee thanks that Thou has counted us worthy to partake Thy holy mysteries, which Thou hast afforded to us for the full assurance of things well known; for the preservation of piety, for the remission of sins, because the name of thy Christ is called upon us, and we are made of Thy household; who hast separated us from the fellowship of the impious, unite us with those who are consecrated to Thee; confirm us in truth by the inspiration of Thy Holy Spirit; reveal those things of which we are ignorant; fulfil the things that are wanting; confirm the things we know. Keep Thy priests blameless in the worship of Thee; preserve kings in peace, rulers in righteousness, the air in mildness, the fruits in abundance, the world in Thy omnipotent Providence; make mild the warlike nations; bring back those that wander in error; sanctify thy people; preserve those in virginity; keep the married in fidelity; strengthen the chaste; bring to maturity the young; confirm the new baptized; instruct the catechumens, and show them worthy of initiation; and gather in all together into Thy heavenly kingdom, through Christ our Lord; with whom to Thee be glory, honour, and worship, and to the Holy Ghost, for ever and ever. Amen."

And let the Deacon say:—

"Bow yourselves to the Lord, through his Christ, and receive the benediction."

And let the Bishop pray, saying:—

"O God Almighty, the true and incomparable, everywhere present and to all, and nowhere existing as contained, unincircumscribed in place, unaffected by time, unlimited by ages, unerring in word; without beginning; who needest no keeping; incorruptible, immutable, unchangeable; dwelling in light inaccessible, invisible by nature, known to all rational natures that see Thee rightly; comprehended by those who seek Thee rightly; God of the truly-seeing Israel, Thy people who believe in Christ; with clemency hear me through Thy name, and bless those who bow down their necks to Thee; and grant them the desires of their hearts as may be expedient for them; and cast out none of them from Thy kingdom; but sanctify them, guard them, protect them, help them; deliver them from the strange spirit, and every enemy; guard their houses; keep their going out and their coming in. Since to Thee be glory, praise, majesty, reverence, worship, and to Thy Son, Jesus Christ, our Lord, and God, and King, and to the Holy Ghost, now and for ever, and for ever and ever. Amen."

And let the Deacon say:—

"Separate in peace."

So ends the service. The sentence which follows is clearly the work of a forger. "We, the Apostles, have appointed these things concerning the mystic worship, to you the Bishops and Presbyters and Deacons." The Apostles did not write that sentence. This Liturgy was not drawn up by them; but it is the most ancient specimen that we have of the Liturgies which were formed in the earliest Churches, and probably a great part of it had come down even from their times, as the best portions of it still continue to ours.

We request our readers to preserve this Liturgy and compare it with that which we shall give next.

#### THE SEE OF PETER.—No. VII.

HAVING in our preceding articles, as briefly as the nature of the subject would permit, discussed the meaning of the texts from St. Matthew and St. Luke, usually relied on in support of the Pope's Supremacy, we now come to the consideration of the passage in St. John's Gospel, chap. xxi., v. 15-17, which is treated by Roman Catholic controversialists as the sheet anchor of their claims. The passage in St. Matthew was only the promise, but this, say they, was the fulfilment of the promise, in which St. Peter was actually constituted the universal pastor and governor of the whole Church of Christ.

The passage is as follows:—

Verse 15.—"When, therefore, they had dined, Jesus saith to Simon Peter; Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord; thou knowest that I love thee. He saith to him, Feed my lambs."

16.—"He saith to him again, Simon, son of John, lovest thou me? He saith to him: Yea, Lord; thou knowest that I love thee. He saith to him, Feed my lambs."

17.—"He saith to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. He said to him, Feed my sheep."—(Douay Bible.)

Here, again, we have no difficulty in translation, for the Douay and Protestant versions are nearly word for word the same. We add the latter for the convenience of such of our Roman Catholic readers as may not have access to the authorised version, which unscrupulous controversialists are in the habit of accusing of mutilating and corrupting the sacred text, in order to evade Scripture testimony in favour of the Church of Rome.

The passage according to the Protestant Bible is as follows:—

St. John xxi., 15.—"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

16.—"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

17.—"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Our readers will probably observe that the only difference worthy of the slightest notice between the two translations is, that in the Douay the word "lambs" is twice used and "sheep" once, while in the Protestant version the word "lambs" is but once used and "sheep" twice. How this happened, which version is most correct, and whether the difference referred to is of any real importance we shall consider presently.

We proceed first to consider what is the natural and obvious meaning of the passage, assuming that the Douay version is substantially a correct one.

To appreciate duly the force of our Blessed Lord's words on this occasion, we shall do well to remember the preceding history of the Apostle, as recorded by each of the four Evangelists (as more particularly noticed in our last article, page 6, when commenting on the passage in St. Luke, c. xxii., v. 31, &c.).

St. Peter had not only boasted of his superior attachment to our Lord, and, that whatever others might do, he never would be offended, but he had more grievously fallen than any of the other Apostles, and had actually three times denied, even with an oath, that he knew Him. "Then he began to curse and to swear that he knew not the man."—Matt. xxvi., 74; Mark xiv., 71; Luke xxii., 60; John xviii., 27.

Holding these previous incidents in mind, we think nothing could be more natural than that our Blessed Lord, after His resurrection, and before He left the world and ascended into heaven, should in some manner testify to His disciples that St. Peter's grievous fall had been forgiven, and that he had not thereby forfeited, or, if he had, that our Lord was willing to renew, the privileges of the Apostleship previously conferred upon him in common with the rest.

Nothing could seem more natural, we think, to an unprejudiced mind, than that our Blessed Lord should accompany this renewal or ratification of St. Peter's apostolic privileges by some public rebuke of the grievous sin he had committed, in spite of the solemn warning He had previously given him.

Never, indeed, was a rebuke more touchingly gentle and compassionate.

Peter had boastingly professed a greater attachment than the rest of the disciples; while he had by his repeated denial, and that confirmed by a false oath, most basely deserted Him.

Our Lord, who knew all hearts, did not need to ask whether he had repented; for he knew how bitterly Peter had wept over his sin, though it does not appear that he had ever publicly confessed it, or formally renewed his confession of faith in our Lord.

Our Lord's question is not merely, "Simon, son of Jonas, lovest thou me?" but, "lovest thou me more than these?"

Peter had been troubled by his fall, and he no longer boasts of greater love than that of the other disciples. His weakness had taught him humility, and he humbly answers, not that he did love more than the others, nor even as if he expected to be believed merely on his own assertion that he loved Him at all; but he calls Jesus Himself to witness that he does really love Him—"Lord, thou knowest that I love thee." Our Lord's answer simply implies "If you love me, show it by feeding my lambs."

But the rebuke, gentle as it was, was not complete. Jesus, though called on by Peter to testify, had not testified that He did know of Peter's love; and He asked him a second time the same question, and having got the same reply, again repeats it a third time.

There was significance in this repetition; for, as Peter had thrice denied him in his sufferings, it was surely not unsuitable that he should three times renew his profession of devotion and allegiance; and the rebuke, mild as it was, appears to have touched him to the soul, for "Peter was grieved because he had said unto him the third time, Lovest thou me? And he said unto him, 'Lord, thou knowest all things, thou knowest that I love thee.' And

the Lord answered merely by renewing the command to 'Feed my sheep.'

The idea that our Lord, on this occasion, was instituting an office distinct from that which he had previously conferred on all his Apostles, when "He breathed on them, and said to them—Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained;"<sup>b</sup> and "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world,"<sup>c</sup> would, we think, have escaped for ever the sagacity of mankind, as, in fact, it did pass unobserved for centuries after our Blessed Lord's ascension into heaven, if the assumptions of a dominant Church in after ages had not placed its advocates under the necessity of discovering some, at least plausible, pretext in Holy Writ in support of its pretensions.

That the Fathers of the primitive Church put no such extravagant construction upon the text now under consideration we proceed to prove, and could, if needed, refer to no fewer than forty of the earlier Popes themselves, who knew nothing of the modern view which makes St. Peter and his successors to be the supreme pastors, and all other bishops subordinate and deriving authority from them. Our readers may find them collected by Father Launoy, with his usual diligence, in book 5 of his Epistles, No. 8.<sup>d</sup>

We prefer, however, referring to the writings of the ancient Fathers.

St. Cyril, of Alexandria, thus expounds the passage:—

"Therefore, Christ urges him the more sharply to say whether He loved Him more than these, and that three times . . . but if any one rightly asks for what cause He asked Simon only, or what He means by 'Feed my sheep,' and the like? we answer, that St. Peter, together with the other disciples, had already been chosen to the apostleship, for our Lord Jesus Christ himself named them Apostles, as it is written; but because, in the meantime, while that great crime of the Jews was in progress, he had fallen (for Peter, under great fear, had thrice denied the Lord). He now heals him that was sick, and exacts a threefold confession in place of his triple denial, contrasting, in a manner, the former with the latter, and compensating the faults with the correction."<sup>e</sup>

And, again, "Wherefore, by the triple confession of the blessed Peter, he abrogates the sin contracted in his triple denial; for from what our Lord says, 'Feed my lambs,' a renewal of the apostleship already delivered to him is considered to have been made, which presently absolves the disgrace of his sins, and blots out the perplexity of his human infirmity."<sup>f</sup>

So, St. Cyril, of Jerusalem, says, "By his weeping he evinced his true and heartfelt penitence, and, therefore, he not only received the pardon of that denial, but he also retained the apostolical dignity."<sup>g</sup>

Also, St. Gregory Nazianzen: "Jesus lifted up Peter, who had undergone something of human infirmity at the time of our Saviour's passion, and healed his triple denial by his threefold interrogation and confession."<sup>h</sup>

So, also, St. Jerome says: "The question is a brief one. The Apostle Peter blotted out his triple denial by his subsequent threefold confession."<sup>i</sup>

St. Epiphanius, in like manner, in replying to the heresy of the Cathari, says, "The Lord recalls Peter after his denial of Him, and thrice leads him to confess Him,

<sup>b</sup> St. Luke ix., 22, 23.

<sup>c</sup> St. Matt. xxviii., 19, 20.

<sup>d</sup> Opera Launoy, tom. vi., part II., Epis. 8, ad Belmandum Formisium, Colon. Allob. 1731, p. 134.

<sup>e</sup> "Adventientes itaque Christus eum acrius urget, utrum se plus sis diligere, idque ter. Annuist vero Petrus, ac dilligere se fateri, sui amoris testem enim citans. . . . Nuncquid enim merito queret aliquis, quomodo causam Simonem duntaxat interroget, aut quid sibi velit istud, 'Pascere oves meas,' et similia? Respondendum igitur, divinum Petrum una cum aliis Discipulis jam electum fuisse ad divinum Apostolatum. Ipse quippe Dominus noster Jesus Christus eos nominavit Apostolos, ut scriptum est. Sed quia interea cuncti procederet Judaeorum facinus, nonnulli lapsus est (ingenti quippe formidine captus divinus ille Petrus ter Dominum negavit) agrum nunc sanat, et ternam confessionem loco ternae illius negationis flagitat, hanc illi quodammodo opponens, et delicta correctione compensans."—Cyrillus Alexandr. In cap. xxi. Johannis Comment. Lib. xii. Opera tom. iv., p. 1118-9. Aubert's Ed. Lutet. 1638.

<sup>f</sup> "Quapropter per triplicem beati Petri confessionem triplici abnegatione contractum peccatum abrogatur: ex eo vero quod Dominus dicit, pascere agnos meas, traditi jam ei Apostolatus renovatio quodam esse censetur, quae delictorum subinde solvit infamiam, et infirmitatis humane delet angustias."—Ibid., p. 1120.

<sup>g</sup> "Petrus Apostolorum summus et princeps coram illi ancillulis de Dominum negavit, sed penitentie tactus flevit amare: qui fletus intumescit ex corde penitentiam declarat, atque ideo, non solum negationis hujus veniam accepit, verum etiam dignitatem apostolicam sibi conservatam retinuit."—Cyril Hierosol. Catech. 2., c. 19, p. 37. Ben. Ed. Paris 1720.

<sup>h</sup> "Petrum qui circa Salvatoris passionem humani aliquid perperam est, Jesus suscepit, ac per triplicem interrogationem, et confessionem, triplicem abjurationem sanavit."—Greg. Naz., orat. 39. In Sancta lumina paulo ante finem, Opera, tom. i., p. 635. D. Morelli Ed. Paris 1630.

<sup>i</sup> Brevis est questinacula, Petrus Apostolus ternam negationem trina postea confessione deleivit.—Epist. ad Marcellum contra Novatianos Haereticos, Opera, Hier., tom. iv., p. 164. Ben. Ed. Paris 1706.

<sup>a</sup> Eph. ii., 19.

<sup>f</sup> 1 Tim. 6, 16.

<sup>g</sup> See Bellarmine de Rom. Pon. Lib. i., c. xiv., tom. i., p. 215. Col. Agrip. 1615.